A LESSON OF SELF-DENIALL: OR, The true way to desirable BEAUTY.

By JOHN COLLINGS, *M. A.*

Mat. 10. 37. *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.*

Ver. 38. *And he that taketh not up his crosse, and followeth after me, is not worthy of me.*

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LESSON:

OR, THE DENIAL:

A Lecture highly to be prized.

BEAUTY.

By John Collings, M.A.

TO THE

Right Honourable,

The Lady *Frances Cecill*, the only Daughter of the Right Honourable the Lady *Elizabeth*, Countesse Dowager of *EXETER*.

Increase of true Honour, and Peace, and Happinesse.

Madam,

Hen I considered the plenty of *Gospell sheaves*, which the Gracious *Lord* of the *Harvest* hath in our days caused his *reapers* to *bind* up,

I could not but queſtion whe-
my *gleane* were worth your
Ladiſhips ſtooping to take
up. God hath ſeemed to
empty his *treaſuries* upon our
heads, that there is ſcarce a
goſpell-duty but ſome or other
more eminent *labourers* in
the Lords *harveſt* have *un-
dertaken* to *diſcover* and *urge*,
which makes me ſometimes
tremble to think at what *diſ-
advantage* they muſt periſh,
that are yet dead or *unfruit-
full*. But if there be any *leſſon*
that hath been *leſſer* urged, or
practiſed than *other*, it is this of
ſelfe Deniall. I rejoyce to ſee
the *flowings of* the *ſpirit of*
grace

Grace in thoſe *eminent Servants* of the Lord, that have both *hunted* for *veniſon*, and *caught* it, to make *ſavory meat* for the *Saints*, diſcovering thoſe *ſecrets* of the Lords *ſtrength*, and unſearchable *riches* of love, beyond the *pennes or tongues* of thoſe that have gone *before* them. But methinkes, I have ſometimes feared leſt while thoſe *Eminent* ones have *driven* according to the *peace* of their *own ſoules*, and made it their *work* almoſt onely to dreſſe out the *ſtrong meat*, they ſhould have *driven* beyond the *pace* of the *Lambs*, and onely go a-

way with *part* of the *flock* who are *able* to receive and *have eares to heare*, such sublime *gospell mysteries*. I have sometimes wished a *Shepard* or *Hooker*, or two more to stay behind, and to drive the *remnant* of the flock, which in *heaven* will *overtake* the other, though there be many things to be spoken which (without *over driving* them) they are not yet *able* to beare. I (being *one borne out of due time*) am onely *fit* for such a *work*, the opening the *Rudiments* of *Christianity*, and it shall be my *crowne* if by teaching the

A B C of the *wayes* of *grace*, I may be made *inſtrumentall* but to fit *Saints* for their *high-ſchooles*. I have preſumed here to preſent your *Honour* with the firſt *Leſſon of Grace*. *He that will be my diſciple* (ſaith Chriſt) *let him deny himſelfe, and take up the croſſe and follow me*; firſt *deny himſelf*, then *follow me*. Not but that I hope your *Ladiſhip* can readily *endorſe* this *ſermon*, with that ſpeech of the young man, *All theſe have I kept from my youth*. Though I need not mind your *Honour*, that it is a *life* not a *dayes* practice. (Madam) there can be no

Mistresse like *Experience*, which easily convinceth me, that your *Ladiship* (who have had a constant *sight* of *sublunary* vanities, an *enjoyment* of *creature-contentments*) is farre more *able* to read him (who now writes) a lecture of the *Vanity* of *every thing under the Sun*, than he is to read it your *Ladiship*, who hath been *blest* in the *want* of those *advantages*, and onely (from a *guesse* at the *body* by the *foot*) can subscribe *Solomons* account of them: surely (Madam) there is nothing *under the Sun*, but in *cleaving* to it, and *neglecting* Christ,

a rationall creature muſt *diſhonour* himſelfe as well as his *Saviour*, and as well call in queſtion his own *judgement*, and out-law his owne *reaſon*, as *diſobey* his God. Chriſt, (Madam!) Ah! *Chriſt*, *Chriſt* alone is the *excelling* one; that is *Altogether deſires*; It is the *Roſe of Sharon* only that wants *prickles*. His *name* is the onely box of *Ointment*, which one *fly* or other will not make to *ſtinke*. And now I mention his *name*, I remember what the ſpouſe ſaith, *Thy name is an ointment powerd forth, therefore doe the Virgines love thee.* Of

thoſe

thoſe *Virgines*, I truſt your *Ladiſhip* is, thoſe that love Chriſt for the *ointment of his name powred forth*; (ſo I truſt hath the *Ointment of grace powred* upon that head from which you drew your *naturall breath*, ran downe to the *ſkirts* of all her *Relations*.) (*Madam*) This *world* is not ſo well *bred*, but in Chriſts wayes if your *Ladiſhip* deſire to *walk*, you muſt expect to be a *ſharer* in the *ſcoffs of* thoſe that *put out the finger* at thoſe that run not with them *to the ſame exceſſe of Riot*. I need not mind your *Ladiſhip* of the *Grace of our Lord*

Lord Iesus Christ, who *patiently endured the crosse* and *despised the shame* for your *sake*. (*Madam*) the *wayes* of Christ, the *patós* of *holinesse*, are onely *uncomely* to those before whose *eyes* the *Devill* hath cast a *mist*, and the *God of this world hath blinded their eyes*, *lest the glorious light of of the gospell should shine upon them*. *If the King desires our beauty*, no matter, whether our *race* be *high* or *low* amongst the *children of Vanity*, *whose God is their Belly*, and *whose glory is their shame*. May your Ladiship *strive after perfection*, and yet *daunce*

before

before the *Ark*, though *Michal* mocks *out at the window*. The *Moone* keeps its *course* though the *dogs bark*. This Sermon (*Madam*) was formerly *dedicated* to your *Ladiſhips eares*, I never thought then, that the noiſe of it ſhould have gone beyond the *chappell* it was *preacht* in, nor indeed had it, had not your *Ladiſhips* noble *Mother* commanded the tranſcription of a *coppy*, which deſire was alſo *ſeconded* by other *Noble* friends, whoſe commands I was as *unwilling* to *diſobey*, as *unable* to *performe*, through my multitude of o-

ther

ther *occaſions*, which is the only reaſon of my *publication* of it, that I might be *thrifty* of my *time* for my other *ſtudies*, and by *troubling* the *world* worke my own *eaſe*. Having reſolved upon this courſe, I was deſirous it ſhould appeare as *covertly* as might be, and have therefore added it to ſome other *Sermons*, preacht long before then, ſent to the *preſſe* to gratify the *deſire* of the *Printer*. (Madam) your *Ladiſhip* I truſt will eaſily excuſe me for the want of *paines* in it; If I ſhould ſpend time to *tickle* ſome few *ears*, it would *be unthriftily*

thriftily done, and poſſibly *I* might by it loſe the *advantage* of ſpeaking to many anothers *heart*; I had rather ſo *preach* and *write* that thoſe that *heare* or *read* my *ſermons*, ſhould read and heare with a *trembling heart*, than with a *tickled fancy*. (Madam) Such as it is) I crave leave to preſent it to your *Ladiſhip*, Beſeeching the God of grace ſo to empower every line, that it may be a *drop of mercy* to your *Honours*, and every *Readers* ſoule, That your *Ladiſhip* may grow up *like the tree planted by the rivers of water*, and bring forth *fruit*

in

in your ſeaſon, That in the *renewing* of every *week*, there may appeare in your *Ladiſhips heart & converſation*, an anſwer of thoſe *old prayers* newly returned to your Ladiſhips *Noble Parent*. That the Lord may have *glory*, your ſoule *peace*, and hee the dayly anſwer of his *prayers*, who truely is *Madam*,

Chaplyfield houſe,
Aug: 21. 1649.

Your Honours moſt humbly
obliged ſervant in the
Lord Jeſus,

John Collings.

Your Lordships most humbly
obliged servant in the
Lord Jesus,

John Collings.

A LESSON OF *Self-Denyall.*

Pſal. 45. 10, 11.

Hearken O daughter, and conſider, and encline thine eare: Forget alſo thy own people, and thy Fathers houſe, ſo ſhall the King deſire thy beauty,——

IT is agreed (almoſt amongſt all Expoſitors) that this *Pſalme* is a *Marriage-Song*, and principally relating to the *ſpirituall marriage* between *Jeſus Chriſt*, and the *beleeving*

ſoule, or between *Chriſt* and his *Church*: But there is a little *queſtion* amongſt them, whether the ſpirituall ſenſe of it be couched under a *type*, or an *Allegory*; Some thinke that the *Holy Ghoſt* here *treates* of that *ſpirituall marriage*, under the *type* of Solomons *marriage* to *Pharaohs daughter*, of which wee read, 1 *King.* 3. 11. Of this opinion (ſaith D. *Rivet*) are the Hebrew Interpreters, and moſt others, as *Calvin, Bucer, Junius, Janſenius*, &c. yet theſe grant that there are ſome things in the *Pſalme* not capable of that *literall ſenſe*. Others are againſt this, partly becauſe (as they ſay) that *marriage* of Solomons was *wicked*, and againſt Gods *Law*, Deut. 7. and partly becauſe it is probable that *Solomon* having before that time (as 1 *King.* 3. 3.) the *feare of the Lord* in his *heart*, it is not probable he would have *contracted* that *marriage*, had not ſhe firſt *contracted* to have *forſaken* her *fathers houſe* (which the Hebrewes alſo ſay was one of the *marriage-Articles.*) But it is probable that that *marriage* gave occaſion to the writing of this *Pſalme*,

D. Rivet *Prof. in hunc Pſalmum.*

Psalme; and for the reason against it, *Rivet* answers by a Rule of S. *Hieroms*, That *In Scripture, evill men, and that in wicked actions, are oft-times types of holy actions, and that of Gods owne too oft times*; *Ishmael* was a *type* of the *old Testament* (according to the Apostle) an many other instances might bee given. Whether it be a *Type* or an *Allegory* is not much *materiall*, nor worth the *disputing*: *Rivet* thinks neither sense improbable, but conceives it might be both; nor do I see any thing of value against it. In the *Psalme* observe:

Hominis mali in re non bona, sanctissimarum rerum imo ipsius Dei typi esse possunt.

1. The *Preface*, verse 1. Wherein he Psalmist declares the *readinesse* of his *heart*, and *instinct* of the *spirit*, putting him upon the *Composure* of it.

2. The *narrative part of the Psalm*, from the 2 verse to the last.

3. The *Conclusion of it*, verse *ult.*

In the *narrative part* is something, 1. Relating to the *Bridegroom*. 2. Relating to the *Bride*.

The *Bridegroome* is *commended* from his *Beauty*, v. 2. *Thou art fairer than*

the children of men. 2. From his *Eloquence*, v. 2. *Grace is powred into thy lips.* 3. From the *blessing of God* upon him; *God hath blessed thee for ever.* 4. From *his Glory and Majesty*, v. 3. 5. From *his successe*, v. 4. 6. From *his Temper and Disposition*, verse 4. 7. From *his Valour*, verse 4, 5, 6. 8. From *the nature of his Kingdome*, v. 6. 9. From *his love to Justice*, v. 7. 10. From *the perfume of his Garments*, v. 8. 11. From *his choice in his Queene* and his *Attendants*, v. 9. So farre it relates to the *Bridegroome.*

The other part relates to the *Bride*; and in it is a Lesson of *Instruction* and *Exhortation* read to her, prest from severall *Motives.*

The *Exhortation* is in the two verses in which my Text lyes; And it is *foure-fold*, prest from severall *Arguments.* In the Text then you may consider, 1. An *Exhortation*, enforced upon the former *Description.* 2. Severall *Motives* to presse this *Exhortation.*

1. In

1. In the first consider,

1. *The person exhorted*; set out by the name of *Daughter*, (*O Daughter.*)

2. The *Exhortation*; which is *five-fold*:
   1. *Hearken.*
   2. *Consider.*
   3. *Incline thin eare.*
   4. *Forget* {*thy people* / *and thy fathers house.*}
   5. *Worship him.*

3. The *Motives* inforcing it, which are,
   1. The *former description of him*; now thou art married to such an husband, *hearken, &c.*
   2. The *Relation* of *Daughter*; Children should harken to their *Parents.*
   3. Shee should bee *beautifull.*
   4. Her *beauty* should be *desireable.*
   5. The *King should desire it*; yea, *greatly desire her beauty.*

Let me a little open the words, and then proceed.

[*O Daughter,*] *Quæ consentit viro in matrimonium est viro in loco filiæ*, saith *Rivet*: The woman that consents to her *Husband* in marriage, is to him in stead of a *Daughter*: So saith the *Parable*, 2 *Sam.* 12. 3. The *Ewe-lambe*, which signified the *wife*, laid in the poore mans *bosome*, and was unto him *as a daughter*, Jer. 3. 4. *Wilt thou not from henceforth crie unto me, Thou art my Father, the guide of my youth*, the *guide of her youth*, that is, an *Husband*, and yet her *Father*. God can *marry* his *Daughter*, and yet the marriage not be *incestuous*; Yea, bee first marryes the *soule*, and then makes it his *Daughter*, according to that 2 *Cor.* 6. 18. *Wherefore come out from amongst them, and be yee separate, saith the Lord, and I will be a Father unto you, and you shall be to me Sonnes and Daughters*, saith the Lord; Daughters by *Adoption*, *Gal.* 4. 6. Nor in vaine called a Daughter: It is a *courteous compellation*, as both *Rivet* and *Mollerus* note, by which the Lord will let his *Saints* know, that he will

will *extend* towards them the *care* of a *father*, as well as the *love* of an *Husband*, he will *love them* like an *husband*, and *protect* them like a *father*. Hearke Christians! *Saints are Sons and Daughters*, as wel as *Spouses to Christ*. If he be a *father where is his honour?* If an husband *where his love?* But to proceed.

Hearken O Daughter] *Audi filia*,] What should shee heare? Shee should heare her *husband*. There *was a voice from heaven*, Matth. 17. 5. *This is my well-beloved Son heare him*. Christs Sheep are eare-marked, *John* 10. 11. The good sheep are thus markt, *They hear his voice*. Faith comes *by hearing*, yea and it growes up by *hearing* too; they are over-growne *Saints* that are growne past *Ordinances*, I am afraid they are growne out of *Christs knowledge*; it is the *deafe adder stops her eare*. *Davids* eare was *opened*, Psal. 40. They that are too proud to *heare Christs Voice* on *Earth*, I am afraid will be thought too *vile* ever to *see his face in heaven*. *Hearken therefore* (O *Daughter*) Gods way to the *Heart* lies through the *Eare*, that's his ordi-

nary *way*; if he at any time comes another *way*, I am afraid it is not when wee have wilfully blockt that up, but when himselfe hath stopt it.

Hearken O Daughter, and *Consider*, *or see*] *& vide*: First *heare*, then *see*. There is a *seeing* of *Faith*. *Faith* is the daughter of *hearing*; the *Eare* must open before the *soule*. Doe not onely *heare* but also *see*. *Hearing* is not enough. *He that beleeveth not, is damned already*. *Seeing* may bee of *experience*. *As wee have heard, so have we seene in the City of our God*. The soule that *heares* well shall *see*. *Iohn* 1. 50. *Because I said unto thee, I saw thee under the Fig-tree, beleevest thou? thou shalt see greater things than these*. Faith must goe before *Sight*, but *Sight* shall *succeed* faith: yet *Faith* is a *Sight*, though not of *experience*.

And incline thine eare.] Expositors make this Phrase to containe three things. 1. *A Repetition* of the first Branch, *Hearken*. It is a difficult *duty*, the word is *doubled*, that it may bee *inforced*; the *Psalmist* speaks twice, considering our *deafnesse*, yet he speaks

louder

louder in this than in the other *phraſe*. Secondly, therefore *To incline the eare*, is *more* than to *heare*, it doth argue a notable *ſtirring of Attention*. Hee that *inclines* his eare, *affert aliquem animi motum & propenſionem*, quickens up his *minde*, and brings with him to the duty a *readineſſe of Spirit*, and an *intentneſſe of minde*. 3. Inclining the *Eare* ſay ſome is *Nota demiſſionis*, a Note of that *ſubjection* and *obedience* which ſhould bee found in the *Spouſe of the Lord Jeſus Chriſt* toward him. It followeth in the Text,

And forget thine owne people, and thy Fathers houſe.] Here are two things to be enquired into. 1. What is meant *by her owne People, and her Fathers Houſe*. 2. What is meant *by forgetting of them*. For the firſt, we muſt be guided by the *Knowledge* of the *Spouſe*, to whom theſe words are ſpoken; if you look upon, 1. The *Church* of the *Jewes* as the *Spouſe* meant here to be *married* to *Chriſt*, without queſtion it is meant of the *Jewiſh Worſhip*, the *Ceremoniall Law and Worſhip*, and their *Traditions*, they were to bee

for-

forgotten, and the *Gospell-worship* to be embraced; the worship of Christs *Institution, consonant* to that of Christ to the Woman of *Samaria*, *John* 4. 21, 22, 23. 2. If you understond by the *Spouse*, *the Church of the Gentiles*, then the *Fathers house* is all the *Gentile worship and Paganish Idolatry*, which must all be left upon their *turning to Christ*. 3. If you understand by the Spouse the particular *beleeving soule*, the *Fathers house*, is *old Adams house*, all *sinnne* and *wickednesse*, all *traditionall worshipping*. *Renounce* the *World* (saith *Deodate*) and cleave to *Christ*: It is a Lesson of *Selfe-Denyall*, consonant to that of Christ, *Matth.* 10. 37. By Fathers house, saith Doctor *Rivet*, wee may understand whatever corruption wee either brought out of the wombe with us, or have contracted by ill education or custome, so that they cleave to us as our inheritance. And by *People*, saith he, I understand [*ea quæ ex mala consuetudine, & conversatione cum impiis acquisita, nos a Deo abducunt, quæ omnia nobis sunt deponenda*] all those *Corruptions*, and

Per patris domum intellige, quicquid corruptionis ex utero afferimus, aut quæcunque ex prava institutione nobis adhærent quasi ad nos hæreditario jure aut educatione transfusa. Rivet ad loc.

and whatever they be, which we have contracted by ill *acquaintance*, and *conversing* amongst the *wicked*, which *estrange* us from *God*, these must all bee laid downe, *Luke* 9. 23. *Luke* 14. 26. I shall anon in the opening of the Doctrine, open this tearm more fully. I now proceed.

So shall the King desire thy Beauty.] Some read it, *Quia concupivit*, because the *King* hath *desired* thy *beauty*, making it a *motive* to induce her to *forget her fathers house*. So *August. Cyprian*, *&c.* Others read it, according to our *Translation*, [*The King*] The King of Glory, the *King of Peace*, *Christ* that King. *I have set my King upon my holy Hill of Zion:* Hee is the King. [Greatly desire.] Out of his *love* to thee, his *great love to thee*, he shall desire it; not onely *love* thee, but *desire* thee; yea not onely *desire* thee, but *greatly desire thee*. He speaks after the *manner of men*, whose *desire is to the women* they *love*, *Gen.* 4. 7. *Unto thee shall be his desire.* And so, *Deut.* 21. 11. *If thou seest amongst the Captives a beautifull woman, and thou hast a desire*

to

to her to make her thy wife. Christs *Love* is such to the soule, that he hath a *desire to her*, yea not a *desire* barely, but a *passionate desire, he shall greatly desire*, he shall be *in love* with the *soule*. [*He shall greatly desire thy Beauty.*] What *Beauty? Pulchritudo est in mente credentium*, (saith *Musculus*) it is meant not of a face Beauty, but an heart Beauty. *Decor Ecclesiæ* (saith *Mollerus*) *est in fide, obedientia, & dilectione.* In the graces of the soule, it is a Beauty that the Lord Christ puts upon the soule, it is not a Beauty of nature, but of grace that is the Saints Beauty: *Sanctitas Ecclesiæ est pulchritudo Ecclesiæ* (saith *Piscator*) the *holinesse* of the *Church* is the *Churches beauty*, and so the *holines* of the *soul* is the *souls beauty*. This is the *fairenes*, this the *Beauty* that is meant in those places of *Solomons Song*, Cant. 1. 10, 11. Cant. 4. 1. Cant. 6. 1. Cant. 7. 1. This is the *Beauty* that the Lord *Jesus Christ*, the *great King shall so desire* in the soule, this is the *comelinesse* that shall make any *poore soule desireable in the eyes* of the Lord *Jesus Christ*; This is the *Beauty*

ty which will make the King of *Glory rest* and *content* himselfe in his *Love* to the *soule* that hath it, and make him bee *delighted* with the *acquaintance of the soule*, and in *conversing*, and having *Communion* with the *soule*. This is it that which (where it is found) will so *ravish* Christs *heart*, that he will never *part from the soule* (as *Mollerus* expounds that phrase [*greatly desire.*] Thus (as shortly as I could dispatch it) you have the sense of the Text. Now in it there lyes these truths.

1. *That the gracious soule, by marriage to Jesus Christ, becomes his Daughter as well as his Spouse.* Hee will not onely love her as a Wife, but care for her as a Daughter, 2 *Cor.* 6. 16.

2. *That it is a great piece of the Daughters worke to hearken to Christ in his Word.* It is no height of Saintship, to be beyond *Ordinances*, if wee be out of Heaven: It is a note of a *Reprobate*, being once enlightned, to *fall back*; but it is a new degree of Saintship; they are *deafe Adders*, that have lived thus long no Saints; Children

dren of the *Devill*, not of *God*; his *Daughters* must *hearken*. [*Hearken O Daughter.*]

3. *Christs Daughter must and shall see as well as heare.* Hearing is not enough; the soule must be *open* to *receive Christ* as well as the *eare* to *heare* his *voice*, and if they will *heare*, they shall *see*. [*Hearken O Daughter, and see.*]

4. *Christs Daughters must incline their eare as well as heare and see. Obedience* must bee joyn'd to *Faith* and *Worship*. Inward *affection* and *intention of minde* must bee *joyned* with outward *hearing*.

5. Which is the Doctrine I will Insist upon.

Doct. *That soule that would have the Lord Jesus Christ desire its beauty, must forget its owne people, and its Fathers House. And whosoever doth that shall bee beautifull.*

And the Lord Jesus shall desire its Beauty. In the handling of this Doctrine I shall doe these 5 things.

1. I

1. *I ſhall ſhew you what it is for a ſoule to forget its owne people, and its Fathers houſe.*

2. *I ſhall ſhew you how, and in what ſenſe the ſoule that doth it ſhall be beautifull.*

3. *I ſhall ſhew what is meant by the Lord Chriſts deſiring ſuch a ſoules beauty.*

4. *I ſhall give you ſome reaſons, why it is requiſite that the ſoule that would endeare it ſelfe to Chriſt, and make it ſelfe deſireable, ſhould forget its Fathers houſe.*

5. Laſtly, I ſhall *apply* the whole *Doctrine* ſuitably.

Firſt, what is meant by the ſoules *owne people*, and *Fathers houſe*; and ſecondly, *by forgetting of them.* What was meant in generall I ſhewed before. Our Fathers houſe is old *Adams* houſe, the world and all therein. I ſhall now ſhew you in ſome particulars, Firſt, *What of our Eathers muſt bee forgot.* Secondly, *how and in what ſenſe we muſt forget it.* The firſt I ſhall diſpatch in theſe few following particulars, as briefely as I can.

The

The ſoule muſt forget the manners of its Fathers houſe. Our Fathers houſe (ever ſince God and hee parted *houſes* in *Paradiſe*) is an houſe of ill *manners*, an houſe of *ſinne* and *wickedneſſe*. Now every ſoule that would make it ſelfe *beautious* or *deſireable* in the ſight of *Chriſts eyes*, muſt *ſhake hands* with *ſin*. *Iſ.* 55. 7. *Let the wicked man forſake his way, and the unrighteous man his thoughts, and let him returne to the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon him*; ay then the King ſhall deſire his beauty, but firſt let him forget the *manners* of his *Fathers houſe*. All ſinne muſt bee forgotten: But I take it eſpecially foure ſorts of ſinnes are hinted to us in this Phraſe, and may more properly be called the ſinnes of our Fathers houſe.

1. *Originall ſinne.* If we have any thing of Grace or Goodneſſe, wee never learn'd that at *home*. It is the *gift of God* through the *tutoring* of the *Spirit*. But for Sinne, wee need not goe abroad to *learne* that, it was *bred in the bone*, that's one reaſon why it will *never*

ver out of the flesh, Ez. 16. *Thy Father was an Amorite, and thy Mother an Hittite.* We are children of *wrath by nature*, Ephes. 2. 3. Psal. 51. 4. *In sinne did my mother conceive me*; Now this must be forgotten; this is a piece of our *Fathers house*. Men and Women you know are usually borne in their *Fathers House*; We are all *borne* in the *house of bondage*, which must be *forgotten*, if ever the soule be *desireable to Jesus Christ*. It is a usuall saying of Divines, that *he that was never truely humbled for Originall sinne, was never truely humbled for any sinne.*

2. *The sinnes of our Education.* The Fathers house is the house where the Childe is brought up: All sinne is not bred in us; that which is bred in us may bee *improved*. *Originall sinne* is sinne in the *seed*; *Actuall sinne* is sinne in the *Blade* and *Fruit*. The World is a *dusty house*, you can set a *Creature* in never a *corner of it*, but it will *contract* some *dust*. *Joseph* by being in the King of *Egypts house*, learn'd to sweare by his *Masters life*. According to dif-

ferent *breedings*, are men addicted to *different Vanities*, whether *pleasure*, or *honour*, &c. Now when the soul comes unto *Christ* he must come off these, he must forget his *Fathers house*, all his vaine sinfull *breeding*, and all the filth his soule hath *contracted* by reason of it.

3. *Sinnes of Conversation and company.* The Fathers house, and the company of it, is the childs *company*, those of his Fathers house, are his owne *people*. It is true, as well for Religion as any thing else, *Magni refert quibuscum vixeris.* It is a great matter with whom we *converse*; from accompanying with vaine persons, thou shalt learne to bee *vaine*: *Cum lupis ululare.* When the soule comes to Christ, it must leave all; sins thus *contracted*, they are part of the *manners of the Fathers House*. *Paul* left his *Pharisaisme* that he had *learnt* at *Gamaliels* feet.

4. *Customary sinnes must bee left.* The Child learnes customes in his Fathers House. *Customary sinning* must be left of that soule that would render

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it selfe for beauty *desirable to Jesus Christ*; Those sinnes which are to the soule as the *Leopards spot*, and the *blacknes* of the *blackamores skinne*. Indeed this is hard: Custome hatcheth a *second nature*, Jer. 13. 23. *How can you that are accustomed to doe evill, do well?* Yet it must bee done, the *Fathers house* must be *forgotten*: ill customes *must be laid aside*, or good ones wil not be *taken up*.

5. *Beloved sinnes* must be left. Every thing of the *Fathers House* almost is deare to the child. But the dearest sinne must bee shaken hands with, Matth. 18. 9. If it bee *a right hand* it must be *cut off*: if a *right eye*, it must be *plucke out*. Our Members must be *Mortified*, Col. 3. 5. Thus the maners of our Fathers house must be forgotten. *All sinnes*, but especially these sinnes. I proceed now.

Secondly, The soule must forget *the Company of its Fathers house*. What is that you will say? I will answer you in two particulars. 1. *Our most neer and dearest Relations*. See *Luke* 14. 26. *If a man commeth to me* (saith

Christ) *and hateth not Father, and Mother, and Children, and Brethren, and Wife, and Sisters, yea and his own life also, he is not worthy of mee.* He shall not bee so beautifull; not so beautifull, as that *the King shall desire his beauty.* As it was said *Levi* did in another sense, so must the Saint doe in some sense: He must say *unto his Father, and to his Mother, I have not seen him,* neither must hee acknowledge *his Brethren, nor know his owne children.* Otherwise he will never have *Levie's* Character, to bee one that observeth the *Lords Word and keeps his Covenant.* Not that Religion *teacheth,* or *commandeth,* or *indureth* a Saint to *break* the tyes of *all Religion*; No, besides that it doth not discharge a *Saint of his Duty of Nature*; it puts in a Plea also against such *unnaturalnesse*; *Honour thy Father and Mother, &c.* is the fifth Commandement, the *first with promise* (saith the Apostle) neither doth it allow a *Saint* to rob his *parents* of their due, with saying, *Corban,* it is a gift: *The Ravens of the valleys shall picke out the eyes of such persons,*

ſons, as well as the *Devill* hath done of their *Religion*. Neither doth it diſcharge a Saint of his *providentiall duty*, and reſpect to his *relation*. *Hee that provides not for his Family is worſe than an Infidell*. 1. In point of *due honour*. 2. In point of *naturall affection*. 3. In point of *Providentiall care*. Wee muſt not forget the *Company* of our *Fathers Houſe*. Gods Commands doe not enterfiere, nor will the *Goſpell* in that caſe give a *ſuperſedeas* to the *Law*. But 1. *if God and they draw ſeverall wayes*, if the Parents commands croſſe Gods, then δεῖ πειθαρχεῖν τῷ θεῷ, *It is better to obey God than men*: The *Parent* is to command *for God*, not *againſt* him, *ſubordinately*, not *ſupremely*; he muſt be obeyed for *Gods ſake*, and God too for *his ſake*, as by his *command* he ſeconds *God*; but *Parents* can as *little*, yea leſs *diſcharge* the *child* of its *duty* to *God*, than the *Pope* can *diſcharge* the *Subject* of his *Allegiance* to his *Prince*. 2. *If their love becken us out of the way when God calls us, or would intice us to make halts in our running through*

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fire and water to him, then wee muſt forget them. I have ſomewhere met with a Speech of St. *Hierome* to that purpoſe: Saith hee, *If the Lord Chriſt ſhould call me to him, though my Father ſhould lye in my way, and my Mother ſhould hang about my neck, I would goe over my Father, and ſhake off my Mother, and runne to my Chriſt.* *Shetterden* a Martyr (as it is ſtoried of him) writ to his Mother thus; *Dear Mother, imbrace the Counſell of Gods Word with Heart and Affection, read it with obedience, ſo ſhall we meet in joy at the laſt day, Or elſe I bid you farewell for ever.* In theſe now and ſuch like caſes, that ſoule that would make its beauty *deſireable* in the *eyes* of *Jeſus Chriſt*, muſt like *Levi* ſay to his *Father* and his *Mother*, *I have not ſeen you*; in theſe caſes he muſt not *acknowledge* his *Brethren*, nor *know his owne Children*: They ſtand in Chriſts way, and Chriſt calls *haſtily*. The Saint muſt ſpare no time to *parley*. *Naturall affection* with them he muſt forget, his *Fathers houſe*, the *deare company of it*, *his Relations*.

Secondly,

Secondly, all *ſinfull Company* is the Company of our *Fathers houſe*, The Company of *fooles*, as *Solomon* calls it. Now all this muſt be forgotten, or elſe in ſtead of *being ſaved*, thy ſoule will bee *deſtroied*. Prov. 13. 20. *A Companion of fooles ſhall bee deſtroied*. Pſalme 119. 63. *I am a Companion* (ſaith *David*) *of thoſe that fear thee*. You muſt leave your *ſwearing Company*, and your *drinking Company*, and your *vain Company*, or the King will never *deſire* your *beauty*. The ſoul that would render it ſelfe *deſireable* in the eyes of the *Lord Jeſus Chriſt*, muſt make all its delight, (with *David*) in thoſe that *excell in vertue*, the Saints upon the earth. *Saul* before his *Converſion* was a companion of thoſe that *ſtoned Stephen*, and perſecuted the *Saints*. *Like to like*, for himſelfe *conſented to his death*, and was a *Perſecutor*; but no ſooner had the Lord made his *Motion* to him, but he *forgat this company*, and aſſayed to *joyne himſelfe to the Church*.

Thirdly, the ſoule that would render its *beauty deſireable in Jeſus*

Christs eyes, must forget the *Honour* and *Pompe*, and *Riches and Greatnesse of his Fathers house, all the high-Towers and Treasures of it, &c.* They that will be Christs *Disciples* must not take up *Crownes*, and *advance* themselves, and *follow him*: No, they must *deny* themselves, and *take up the crosse and follow him*; their Crownes must be of *Thornes*, made after their Masters *Coppy*: They must not be such as love *the uppermost roomes at Feasts, and the chiefe seats of the Synagogues, and Greetings in the Market, and to be called of men* Rabbi, Rabbi. *Bee not yee call'd* Rabbi (saith Christ) for *one is your Master, even Christ, and all yee are brethren. Hee that is greatest amongst them that are Saints, must be as a Servant*, Matth. 23. 7, 8, 9, 10. They must forget that *naturall itching* which is in the children of *Adam* usually, and must be scratched with *Madam*, or *Rabbi*, or some *high-swelling words of vanity*: they must not bee such, as will swell (like that Toad *Haman*) if *Mordecay* give him not the *knee*, or if their *Brother* give them not

not the *wall* or the *way*; Saints are no such *creatures*; they are such as are not at all taken with any such *high titles*, but Rom. 12. 10. *In honour they prefer one before another*. And they must look upon it as the greatest *honor* in the *world*, not that they are *masters*, and descended —*atavis Regibus*, of great Parentage. &c. but that they are servants of *Jesus Christ*; the name of *Christian* (the *badge of honour* first created at *Antioch*) must appeare to them, better than the names of *Lord* or *Lady*. *Theodosius* was wont (they say) more to *glory* that hee was a *servant of Christ*, than that hee was *Emperour of the East*. Now I say, That soule that would make its *beauty desirable* to Christ, must forget all these, not affect any of them, not value them; for *hee that exalteth himselfe shall bee abased, and he that humbleth himselfe shall be exalted*. Behold a *miracle* (saith *Augustine*) *God is an high God* (yea, the most high) yet the *higher* thou liftest up thy selfe, the further thou art off him; the *lower* thou humblest thy selfe, the nearer he drawes to thee; he Mat. 23. 12.

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looks neare to the *humble*, that he may raiſe them up, but *ſees the proud afarre off*, that hee may *depreſſe* them. The *proud Phariſee* preſt as neare God as hee could, the *poore Publican* durſt not, but ſtood afarre off; God was *farre from the one* and *neare to the other*. The *high towers* of the *fathers houſe* muſt bee *forgotten*, yea, and ſo muſt all the *rich coffins and cheſts of it*: theſe are part of the *furniture* of our *fathers houſe*. You know what Chriſt ſaid to the young man, when he ſeemed to bee *in love with Chriſt*, Matth. 19. 21. *If thou wilt be perfect*, if thou wilt make thy beauty a deſirable beauty, *Goe, and ſell all that thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come and follow mee*, and againe v. 24. *It is eaſier for a camell to goe through the eye of a needle, than for a rich man to enter into the kingdome of God*. You know what Chriſt ſaies, Mat. 11. πτωχοὶ εὐαγγελίζονται, *the poore are thoſe that are goſpellized*. But to proceed yet.

4. The ſoule that would render its beauty deſirable in Chriſts eyes, muſt

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forget *the pleasures and vanities of its fathers house*, all that is in the world, 1 Joh. 2. 16. whether it be *the lust of the eyes, or the lust of the flesh, or the pride of life*. When the Apostle speaks of *lovers of pleasures*, he puts in *more than lovers of God*, 2 Tim. 3. 4. *Jude* tels us, such as are *sensuall* have not *the spirit*, Jude 18. 19. *Iob* in the description of the wicked, *Job.* 21. 12, 13. tels us, that they are such as *take up the tymbrell and harpe, and rejoyce at the sound of the Organ, their children dance, they spend their dayes in mealth, &c.* These are they *that say unto God, Depart from us, for we desire not the knowledge of his wayes. What is the Almighty that wee should serve him? and what profit is there, that we should pray unto him*, v. 15. Their *fiddles* must be laid in the *water* of *true repentance* and *contrition*. The daughters of *pleasure* must *undresse*, if they will be *beautifull* in *Christs* eyes; they must lay aside their *paintings* and *dressings*, their *curlings* and *perfumings of the haire*, where (as hee wittily sayes) *the powder doth forget the dust*; their

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ornament must not *be the outward adorning of plaiting the haire, and of wearing gold, and putting on of apparell; but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price,* 1 Pet. 3. 3, 4. The *daughters of pleasure* must *undresse* (I say) for the Lord, as he threatned hee would doe in the day of judgement, *Is.* 3. 18, 19, 20. so in the day of mercy, to the soule of the vaine creature, hee will also *take away the bravery of t eir tinckling ornaments about their feet, and their cauls, and their round tyres like the moone, the chaines, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the eare-rings, and the rings, and the nose jewels, the changeable suits of apparell, and the mantles, and the wimples, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and the vailes, and instead of these send in mercy, a girding with sackcloth, a rent heart, and a weeping eye, and a serious soule.* It was

a ſure rule that a Divine once gave to another, enquiring of him why he did not perſwade a *Gentlewoman* (with whom hee was acquainted) to leave off ſome vaine dreſſes ſhee wore; (Saith hee) *I will firſt perſwade her to get Chriſt into her heart, and then ſhee will leave theſe of her ſelfe.* The ſoul that hath Chriſt in his heart, need not to be perſwaded to leave its *fidling* and *dancing*, and *love ſongs*, and *vaine dreſſes*, and *paintings*, and *revellings*, and *naked breaſts*; it knowes theſe will not make its *beauty deſirable* in *Chriſts eyes*; and it is loſt labour to perſwade others to it. When *Solomon forſooke* God, then he ran to *pleaſures and vanities*, and ſought every thing that ſhould pleaſe his *carnall eye*, and *tickle* his *vaine fancy*; but he no ſooner *returnes* to *Chriſt*, but hee ſayes *of mirth it is madneſſe, and of laughter what doth it?* Chriſtians you muſt forget theſe, or Chriſt will *overlook you*. *Tertullian* call'd the *unvailed virgins* of his time *Capita Nundinalitia*, and *Pudor oſtentatitiæ Virginitatis*, Phraſes I will not Engliſh. You muſt forget the

Tetull. in lib. de velandis virginibus.

the *pleasures and vanities* of your fathers house: that is the fourth. I will instance but in one thing more.

Fiftly and lastly, *You must forget the Religion and Righteousnesse of your fathers house.* Indeed, there is not much there, it may quickly bee all *forgotten*; but what there is must all bee *forgotten*. There is a *conceited Religion*, at least, a *selfe-righteousnesse*, which is *naturall* to all the *sons of Adam*. Master *Hooker* gives this reason for it, because our first father *Adam* was *worth* so much hee could have gone to Heaven upon his own *legs*. Now as it is with a young *spenthrift*, though hee hath spent all his *fathers* estate, and be not worth *a groat*, yet hee cannot *abide* to think hee should bee a *worse man* than his *father*; so it is with *the sons of Adam*, because hee could once have *done enough* for *heaven*, wee that are his *children*, though he lost all his *power* before hee died, yet we cannot *endure to think* our selves *worse* than our *father*, and are ready to think *heaven may be earned* still, and we may doe something for our selves. The *young*

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man, Mat. 19. was at it, *Master, what good thing should I doe to inherit everlasting life?* and so the converts at *Peters* Sermon, *Acts* 2. and the Jaylour, *Acts* 16. *What shall we doe to bee saved?* hence is Morality and Civility taken up by some, and formality in duties taken up by others, and man *pitcheth his staffe* in himselfe, and resolves there to *rest*; but this must bee forgotten if ever we would be *desirably beautifull in Jesus Christs eyes*; for all our *Righteousnesses are as menstruous clothes, and as a filthie ragge in the sight of God*, Is. 64. 6. and againe, Matth. 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees you shall never enter into the Kingdom of God.* Civility rested in (saith a Divine of our owne) is but *a beautifull abomination*, it is but *a smooth way to hell*. It is true, in the world *a civill man* is valued at an high rate, because the world is full of *grosse prophanenesse*, and outrageous wickednesse; but *Civility* is like the *Cab of Doves dung*, or *the asses head*: the latter was worth *fourscore pieces of silver* 2 Kin. 6. 25

ver, and the fourth part of the first valued at *five pieces of silver*; but it was because there was a *famine in Samaria*. This is that makes *Civility* rated so *high* in the *world*, but in it selfe it is worth *nothing*, and *Formality* in *duties* as *little*, though it amounts to as much as the Pharisees *fasting twice a week*, and *praying thrice a day*, and *paying tythe of all that hee hath*. Notwithstanding all this, all *God, I thank thee, I am not, &c.* yet the poor wretch is *poore*, and *miserable*, and *blind*, and *naked*. All this must bee *left*, and another *righteousnesse* sought and found, before the soule comes up to a *desirable beauty*. And thus I have shewed what of our fathers house, and our own people must be forgot.

Let me come in the next place, to shew you, how, and how farre these things must be *left* and *forgot*; To that I answer.

1. *Some of these must be absolutely forgot*. The *manners* of our *fathers house*, all *sinne* and *wickednesse* must be so *forgot*, *Isa.* 55. 7. *Let the wicked man forsake his way, and the unrighteous man his*

his thoughts, Hos. 14. 8. *Ephraim shall say, what have I to do with Idols.* There must bee no willing purposed *practice* of any sinne how dear soever, how *accustomed* soever, however *acquired*, how long soever *lived in*; the wicked man must *forsake his way*, the *evill of our doings* must be *put away*; evill must bee *eschewed*, so must sinfull company too.

2. The rest of them must bee *secundum quid* forgotten, in a great measure. Our relations must not be *doted upon*, our honours and worldly glory not *hunted after*, nor must our hearts be *taken with them*; wee must not be *lovers of pleasure*, wee must not *rest* in our *righteousnesse*, not *dote* upon it; our heat of *affection* to these things, the *running* out of our hearts to them, the *fixing* of our hearts upon them, this must be *forgotten*, &c.

3. *Conditionally* they must bee *forgotten*. If they *clash* with Christs *commands*, if our *Relations* would *draw us from Christ*, or *retard* our *way* to *Christ*; if in our *acts of love* to them we must *forget* the *commands* of

Christ, that either wee must not *obey God* in our places, or wee must *break with them*, and not be thought to *love them*, in this sense they ought to bee *forgotten*, yea, to bee *hated*. Christ in this case call'd Peter *Sathan*; this is Christs command, *Luk.* 14. 26. If our *honours* and *glory* in the world would lie in the way, to keep us from *stooping to Christs command*; and from thence our flesh it would fetch such *conclusions* as these, *It is not fit for so great a person as you to have such strictnesse in duties*, to be *acquainted with such meane creatures* (as many *Saints* are) to go *to Church so often*, to be at *private meetings so much*, &c. In this case we must forget them. If our riches begin to *stick to our heart*, and to *tempt our heart from God*, that wee cannot *enjoy them*, but our hearts will *cleave to them*, In such a case a Christian shall bee a *saver*, if (as *Crates* threw his *gold* into *sea*, that hee may study *Philosophy*) hee also *throw* away his *estate* to *study Jesus Christ*. If our *pleasures* be such, as in the *substance* (if such *shadowes* have any) are sinfull,

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or *draw away* the *heart* too much *from God*, take up our *Church-time*, or family *duty-time*, or secret *duty-time*, *&c.* in such case they must bee forgot too.

4. *Comparatively they must be forgot.* God must be greater than they *in the throne of our heart*, wee must not *love father, nor mother, nor daughter, nor wife, nor child, more than Christ.* So *Mathew* expounds that place, *Luk.* 14. 26. in *Matth.* 10. 37. wee must not be *lovers of any pleasures more than of Christ*, nor of *house, or lands, or honour, or any piece of vanity under the Sunne.* This is plaine, for we must *love Christ* with *all our heart* and *soule*; and though the second commandment bee, *thou shalt love thy neighbour as thy selfe*, yet it doth not say, *Thou shalt love thy neighbour as thy Christ.*

5. Lastly, *In effect they must be forgot.* Christians must *doe* as if they had no *relations*; they may *rejoyce*, and *buy*, *and sell*, and *purchase*, and *use the world*, but marke how, it is in a *forgetting* manner, 1 *Cor.* 7. 30. *they that re-*

rejoyce must be as if they rejoyced not, and they that buy as if they possest not, and they that use the world as if they used it not. Christians may be called by their titles of *Rabbi*, and *my Lord*, and *Madam*; but while they are so, they must have a *scornfull, low, slight, esteeme* of these *swelling words of vanity*, not despising the meanest of Gods *Saints*, but ready in *honour* to *preferre them above themselves*, and *accounting* the title of *Christian*, of a *servant* of God, to be a *greater title of honour* than worldly *dignities can invest them with*. And now I have finished my first taske in the explication of the doctrine, in which I have shewed you, *what of our fathers house must be forgotten*. 2. *How farre we must forget it.*

The second thing I propounded, was to shew you how that soule is beautifull, with what beauty the soule is beautifull that thus *forgets its owne people*, and its *fathers house*. This I shall shew you, 1. *Negatively*. 2. *Positively*.

1. Not *with a corporall beauty*, this makes not the flesh beautifull. It adds no *lustre* to *flesh* and *blood*, possibly it may *discolour* that. 2. Not

2. Not *by a native beauty, no naturall beauty.* The *beauty* that will appeare in the ſoule, upon this ſelfe deniall, is not like the *beauty* of the *face* which appears after *waſhing off dirt*, which clouded natures colours.

3. Not *in the eye of the vaine creature, nor in its owne eyes.* Aske a vaine creature, he will tell you, that the leaving of *vaine dreſſes*, and *patches*, and *plaitinge* of the *haire*, is the way to make the creature look *like no body*, to make it *deſpiſed in the world, &c.* and ſuch a one perhaps *lothes and abhors it ſelfe* as a vile creature, *Jo.42.6.* Thus it ſhall not be beautifull, and it is no matter whether it be or no. But ſecondly ſuch a ſoule ſhall bee *beautifull* theſe three wayes.

1. *Imputatione*, By the *beauty* of Chriſt put upon it; ſee for this that notable place, *Ezech.* 16. 8, 9, 10, 11, 12, 13, 14. *Then waſt thou decked with ſilver and gold, and thy rayment was of fine linnen, and ſilke, and broidered worke.* —— *and thou wert exceeding beautifull.* — *And thy renowne went forth amongſt the heathen for thy*

beauty, for it was perfect through the comelineſſe which I had put uppon thee (ſaith the Lord God.) Chriſt makes the *reflexion* of his *beauty* to bee *caſt upon ſuch a ſoule*, and it becomes *beautifull* through his *comelineſſe*; the *ſoules doing theſe things*, doth not make it *ſpiritually* any more than *corporally beautifull*, but (they being done) it *becomes comely* through *Chriſts comelineſſe*, comely through a *comelineſſe* that is *put upon it, that's* the firſt way. Secondly, It is *beautifull*,

2. Through *Chriſts Acceptation*, *Of free grace*; Chriſt ſaid to the young man in the 19 of Matth. *Sell all thou haſt, &c.* and thou *ſhalt have treaſure in heaven*, not thou ſhalt *earne* it, but thou ſhalt *have* it. Chriſt *accepts* the ſoule as *beautifull*, and *accounts* the ſoule as *beautifull*, that *for his ſake* will *forget its owne people*, and its fathers houſe, *Cant.* 4. 1. *Behold, thou art faire (my love) behold, thou art faire, thou haſt doves eyes, &c.*

3. *Such a ſoule is beautifull, though not in the worlds eyes, yet in the Saints eyes*; The world will *hate* and *deſpiſe* them,

them, but the Saints will *love* and *value them*, *Cant.* 6. 1. the Daughters of Hieruſalem ſay unto the ſpouſe, *whither is thy beloved gone, O thou Faireſt among ſt women*, the daughters of *Hieruſalem*, the Saints, account ſuch a ſoule *beautifull*. It may bee that ſhee may call her ſelfe *black*, the *greateſt of ſinners*, and the *leaſt of Saints*, yea, and the *world* may ſo call her; but thoſe that are *godly* ſhall eſteeme her *comely*, and *the King ſhall deſire her beauty*. And that leads me to the laſt particular in the explication of the Doctrine.

3. What is the meaning of that phraſe, *The King ſhall deſire thy beauty*.

1. *Generally*. It is a ſpeech according to the manner of men, *Gen.* 4. 7. it is ſaid of the husband toward the wife, *Vnto thee ſhall be his deſire*. And wee meet with that phraſe, *Deut.* 21. 11. *when thou ſeeſt amongſt the Captives a beautifull woman, and thy deſire ſhall be towards her, to make her thy wife*.

2. But more particularly, I think the true meaning of the phraſe may bee

understood in these *particulars*.

First of all it implies, *That the Lord Jesus Christ shall discover and see an excellency in such a soule*; we can *desire nothing*, but we shall first discover some *excellency in it*. Now the Lord discovers an *excellency* in such a soule; hee shall eye such a soule as an *excelling* soule, as a *lovely soule*, worthy of him (though not through its owne *worthinesse* and *suitable* for him.

2. It implies, *That the Lord Jesus Christ shall love such a soule*, discovering in it a *suitable excellency*; he shall love it, his heart will be *ravished* with it, *Cant.* 4. 9. *Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart.* Christs *affections* will be drawne out to a soule that so forgets it selfe, his *heart* will bee *melting* towards it, and *on fire* for it; there must first bee a *love in the soule* to the *object*, before the heart bee drawne forth to covet an *union* with it.

3. It implies, *That the Lord Christ will in his heart preferre such a soule*; when a mans *desire* is towards a *particular woman*, to make her his wife, he pre-

preferres her above other *women*; his desire is *not to her sex*, but *to her*, to her rather than *ten thousand* others. The Lords *desire shall bee towards such a soule*, As you have heard described to you, that hee will *preferre her* above *ten thousand* of his creatures, though the Lord sees *thousands of his creatures*, hundreds in a congregation, that *the world dotes* upon, some for their *faire faces*, and on others for their *brave parts*, this *Eliab* and the other *Shammah*; yet the Lord that *sees all*, and can *judge best*, lets *Eliab* and *Shammah* passe, and *fixeth his eye* upon this *selfe denying* (in the world) despised *creature*, and upon it hee *fixeth his* heart, and *prizeth* such a soule above all the other *trumperies* and *kicksha wes* of beauty. The Lord cals out such a soule, his *desire* is towards her, shee is the *Esther* hee picks out, and such a soul is more *preferred* in Christs *eye*, than this *witty man* or *woman*, or *that gallant*, this *Lord* or that *Lady*, Christ hath *no desire* to them, but to this soule his *desire* is.

4. It implies, *That Jesus Christ will in-*

indeavour and effect an union, and enjoy such a soule; what is the meaning of that phraſe, *the man's deſire ſhall be to his wife*, but he ſhall deſire to *be joyned in marriage to her*, that they may bee *no longer twaine, but one fleſh*? and if his deſire be towards her, and it be a *feaſible* thing he will effect it, if *ſhee conſent* and friends conſent, &c. *The Lords deſire ſhall be to the ſoule*, that is, the Lord Jeſus Chriſt ſhall indeavour, yea, and unite himſelfe to effect an union with ſuch a ſoul, he ſhall wooe it, yea, and ſhee ſhall *yield*, for when hee *works who can let him*? Chriſt will marry himſelfe to ſuch a ſoule, make a marriage *covenant*, and *tie himſelfe* in a *marriage* bond to it; for though in man deſire may bee fruſtrated, ſo that deſire and enjoyment are two things, yet it is neceſſarily to be underſtood in *Chriſts deſiring*, whoſe power is ſuch, that hee ſhall not need ſtarve his deſire longer than he pleaſeth.

5. It implies, That the Lord Jeſus Chriſt will court neare communion with ſuch a ſoule; mark how he ſpeaks to the Spouſe, Cant. 2. 14. *O my Dove*,

Dove, that art in the clefts of the rocks, in the ſecret places of the ſtaires, let me heare thy voice, for ſweet is thy voice, and thy countenance comely; hee will not onely have communion, but hee will *covet* communion with ſuch a ſoule; hee will deſire to have it *draw nigh*, and *dwell* in his *preſence*, to have it come neare him in a duty, in an ordinance, &c.

6. Laſtly, *Hee will love ſuch a ſoule with a conſtant and inſeparable love*, it is ſaid, *The King ſhall deſire thy beauty*, he ſhall deſire it, and never ceaſe deſiring of it, hee ſhall for ever *deſire thy beauty*. And thus I have opened to you all the three termes, now I come to the ſecond taske. As I have gone along in opening the generals in ſeverall particulars, I have proved the Doctrine that it is ſo. But may ſome ſay, what ground is there that the Lord Jeſus Chriſt ſhould deſire this of every ſoule that hee will *love and marry* and have *communion* with, that it ſhould thus forſake *its owne people*, and its *fathers houſe*? why ſhould Chriſt hold the ſoule to this hard meat? I ſhal

there-

therefore in the next place ſhew you the reaſons of it: And there is a very great deale of Reaſon for it.

1. *Becauſe it is the very law of marriage*, Gen. 2. 24. *Therefore ſhall a man forſake father and mother, and cleave to his wife.* The Lord Chriſt marries himſelfe to the ſoule. It is written, *I will betroth thee unto mee; yea, I will betroth thee unto mee:* for this cauſe the ſoule ſhall forſake its owne people, and its fathers houſe, and ſhall cleave to its Chriſt; *for this cauſe* becauſe the ſoule is *married*, or *about to marry* to the Lord Jeſus Chriſt, and therefore muſt look to doe as married perſons uſe to doe, leave all for their husband.

2. A ſecond reaſon is, *becauſe while the ſoule lives at home with its owne people, and at its fathers houſe, it cannot be beautifull nor deſirable.* Our owne people are a *filthie people*, our *fathers houſe* a naſtie houſe; the ſoule while it hath left that cannot be *beautifull* nor *deſirable.* The moſt *beautifull creature* you know, if ſhee bee brought up by ſluttiſh people (as wee ſay)

ſay) and goes in a *filthy habit*, there is a *cloud* caſt over her *beauty*. So it is with a ſoule, while it hath left its *ſins and vaine company*, and *pride*, and *ambition*, and *pleaſures*, and *riches*, and *ſelfe-righteouſneſſe*, it cannot be *beautifull in Chriſts eyes*. Now beauty is the *attractive* of the *ſoule*, the ſoule muſt ſee a *beauty*, in that, which it *lets out it ſelfe* to in *deſiring*: let that be a ſecond reaſon.

3. Becauſe *there cannot bee a cleaving to Chriſt, unleſſe there be a parting with theſe*. Chriſt requires the *higheſt love* of our ſoules, it is the firſt commandement you know (with our Saviours gloſſe upon it) *Thou ſhalt love the Lord thy God, with all thy heart, and all thy ſoule*. Hence Chriſt tels us, *no man can ſerve two maſters, you cannot ſerve God and Mammon*; that ſoule that will *hug ſin* muſt *hate God*; that ſoule that will be a *companion of Jeſus Chriſt*, and a *companion of Saints*, muſt not be a *companion of ſinners, for what fellowſhip hath Chriſt with Belial, righteouſneſſe with unrighteouſneſſe, light with darkneſſe, the temple of God*

with

with Idols, and ſo the reſt? *Your ſoule cannot love two thengs with an higheſt* love. 2. You *cannot in heart truly cleave to two contraries.* There is a third reaſon, eſpecially if you conſider,

4. *That God is a jealous God*: you meet with the phraſe often, and given as a reaſon, why they ſhould doe this or that, *For the Lord thy God is a jealous God. Jealouſie* is a *paſſion in the* ſoule, *non patiens conſortium in re amatâ* (ſaith *Aquinas*) that will not indure, or that makes the ſoule that it will not indure any *ſharing in the object beloved.* The woman that hath a *jealous husband* muſt leave all her *old companions.* Chriſtian, *thy God is a jealous God*, if therefore thou wouldſt have him *deſire thy beauty*, if thou wouldſt have him *care for thee*, thou muſt *forget thine owne people*, and thy *fathers houſe*. I will adde but one reaſon more. Laſtly,

5. Becauſe *It is the will of Chriſt.* It was the Apoſtles precept, that *wives* ſhould *obey their husbands.* Now *ſelfe deniall* is a great piece of Chriſts com-

mand.

mand. It is his first request, *Hee that will be my Disciple let him deny himselfe*; selfe deniall is the first of *Christianity*. He that hath not learned this, hath not learned the *A, B, C*, of Christianity, not so much as the *Christcrosse row*, as you call it. Here should bee reason enough if αὐτὸς ἔφα, [hee hath said so] was enough in *Pithagoras* his schoole, to put the *businesse* past *disputing* amongst his *schollers*, I am sure it should bee much more in *Christs schoole*, wee will therefore enquire no further reason for it. Let mee now come to application.

I shall apply it, by way 1. Of Instruction. 2. Of Examination. 3. Of Consolation. 4. Of Exhortation.

It may serve to instruct us in the truth of severall Positions, I will only pick out some few. 1 *Vse Instr.*

1. It may instruct us, *That the most part of the world, yea, of those that the world most esteemes of, and sets the highest rate and value upon, are poore, indesirable, uncomely wretches, in the eyes of Jesus Christ.* Christ's eye *sees not* as *mans eye seeth*, man seeth

beau-

beauty, where Christ *seeth none*; man seeth a *desirableneſſe*, where Christ's eye seeth none; man *dotes* upon what *Christ cares not for*; man calleth the *proud bleſſed*, but the Lord's ſoule *abhorreth them*; they have not yet left *their owne people, and their fathers houſe*. You ſee many a *gallant ſtrut* it in the *world*, and who but they are the people of faſhion (as you call them) the *glory*, the *beauty* of the *world*, every one admires them, &c. many that in reſpect of their *wiſdome*, or *parts*, or *behaviour*, and *civility*, are the *deſire of thoſe* amongſt whom they *live*, and there is not one in ten of all theſe that the Lord Jeſus Chriſt *hath any deſire too*; they are *poore*, *uncomely*, indeſirable *creatures in Chriſt's eyes*, notwithſtanding all their *honour*, and *greatneſſe*, and *nobility*, notwithſtanding all their *beauty*, whether *naturall* or *artificiall*, borrowed from the *Painter* or *Taylor*, notwithſtanding all theſe Chriſt ſeeth no *excellency in them at all*. The vaine creature *dotes*, Chriſt *ſcornes*; the vain creature *loves*, Chriſt ſees no *lovelineſſe in them*, but looketh

looketh upon them *black* with the *soot of hell*, eyes their countenance, all *blote*, and their *souls* too, the vaine creature *preferres* them: there's many a poore creature that lives in a *cottage*, that is at an higher rate in *Christ's* thoughts; the poore wormes soule is carried out to desire *matches*, an *union* and a *communion* with them. Jesus Christ *scornes them*, and hath no *desire either to any union, or to enjoy any communion* with them: Christ saith of such vaine creatures, There go poor wretches that *my soule loathes*, I am sick of them, *ashamed* of them as my *creatures*; And is this nothing to you? O you *sons* and *daughters*, is this nothing to you? it vexeth you to think that you live in a place where none *desires* you, and if you were gone none would *lament* you: It was an untoward character of an unworthy *Emperour*, & is it no trouble to you to think I live not desired, not cared for of Jesus Christ? *Zeph.* 2. 1. The Lord cals his people to repentance under this notion; Gather together, *O nation not desired*. O that it might call you to some serious

thoughts, vaine creatures! you are people not *desired* of the *Lord Jesus Christ*, as *uncomely*, and *despised* in his eyes, as you are *beautifull*, and *admired* in the *eyes* of men; nay, and more, and let me tell you in your eares, and oh that it may make your hearts rend, and your eares tingle! If you be not *desired of him here*, you shall never *enjoy him*, nor be *enjoyed of him hereafter*. Haman was such a poore wretch, the King had *ennobled* him, every *hat* and *knee* did him *homage*, and took notice of the Kings *respects* to him, at last he came to the *gibbet*; have a care poore creatures, else, *though you compasse your selves about with sparkes*, poore sparkes of *friends*, *honours*, *riches*, *pleasures*; sparks that will extinguish as quickly as rise, yet this, and onely this, *you shall have at the Lords hand, you shall lie downe in sorrow*, everlasting sorrow; you shall *lie down in hell*. It is an ill place to leave you in, but the Lord pluck you as firebrands out of the burning. I passe on.

2. From what you have heard you may be instructed *which way* you may

to heaven lies; and 2. *That it is no easie way*, we are all *pilgrims* and *strangers* here, we were bred so, our fathers were so. Now the journies end which all pretend to (though the most ride backward) the coast which all say they are bound for (which way soever their compasse guides them) is *Heaven*, this is *omnibus in Voto*, though few *so runne that they may obtaine*. But hath any blind or misled traveller a mind to know the way? Is any poore soule startled this day? doth hell-fire flash in any of your faces, and are you crying out, Sir, *What shall we doe to be saved? which way lies our way to heaven?* Learne hence, that the next way to heaven is not the *beaten road*, but quite crosse *Natures-fields*, and so through the *long street of selfe-deniall*, and up the *mountaine of holinesse*, at the top of which *you shall see God*; it lies over *hedge* and *ditch*, over *rockes* and *mountaines*: you must leave your *youth sinnes* as you goe on your *right hand*, your *education* and *customs sinnes* on your *left hand*, your *beloved sinnes* behind you; if your father, or mother,

or husband, or wife, or brother, or sister, or child lie in your way, you must make no halts, but over their necks; if all your vaine acquaintance, your drunken, swearing, wanton companions, stand of each side and beeken you another way, you must decline their invitation and go quite crosse; you must tread upon all your *glory* and *pompe*, and *greatnesse*; you must avoid the *mountaine of Gold*, and the *rocks of Pearle*; you must take heed of the pleasant *brook of carnall and vain pleasures*; avoid your *dancing*, and *painting*, and *patching*, and *decking your selves*: In short, you must put your selfe in an *habit fit to carry a crosse*. This is the next way to heaven. And now I need not tell you in the second place, *That strait is the way, and narrow is the gate that leadeth to everlasting life, and few there be that find it.* By this time you will know, that if you will goe to heaven, you must goe *like*, and *with*, very *few* in this age of *wantonnesse and dotage*. By this time you will easily ghesse sinners are out of the way, and proud men are out of the way;

way; those that *glory* in riches, and *worldly greatnesse*, are out of the way; the *careleſſe daughters* of *Sion*, that *ſtretch out their necks, and mince it as they goe*, are out of the way; the *ſelfe-righteous men are out of the way*. Ah Lord! who are in it? Heaven is a *difficult journey*, it is an hard way to find, it is hard to fleſh and blood to doe theſe things. It was the Martyrs ſpeech, that *the croſſe way was the way to heaven*. The way to heaven is a ſtrait way, no dancing way, dancers muſt have the elbowroome of hell-road; they that will walke in this ſtrait way muſt *croud*, they muſt not thinke to walk thither in ſtate; no, they muſt croud, and never bee afraid of wrimpling a neat *handkerchiefe or cuffe*, it is not *opus pulvinaris* (ſaid one) but *pulveris*, you ſhall be ſure to meet with all the *oppoſition* that nature can make, all the forces of *fleſh and blood*, and all the forces the *devill* can adde; *who then ſhall be ſaved?* even thoſe that God hath appointed to life, thoſe to whom the Lord ſhall give ſuch an heart as I have told you, *ſtrait is the way, and few there be that find*: If you will have

a broader way you may, *Mat.* 7. 13, 14. but then you must not look for the same journies end. The Lord give you hearts to *consider it*, and feare to tremble at it.

3. And from hence thirdly, you may bee instructed, *that it must bee something more than nature that must make a poore soule beautifull, and desirably beautifull in Jesus Christs eyes.* It must neither bee *naturall beauty* will doe it, nor yet *naturall parts*; no, nor *natures glory*, nor the best of *nature*, *naturall righteousnesse*, *Matth.* 5. 20. It must be something more than *flesh and bloud*, yea, something more than *flesh and bloud* can helpe us with. But I passe over this.

4. From hence fourthly, you may be instructed, *What an infinit love the Lord Jesus Christ hath loved his Saints with*, 1 Joh. 3. 1. *Behold* (saith the Apostle) *with what manner of love the father hath loved you with, that you should be called the sonnes of God.* Here hee layes, *hearken O Daughter*; the Daughter of a *King* is honourable, but the daughter of *the King of Kings* is much more honourable. But (if I may

say

say it) there seemes to be a degree of *love* beyond it, the *Kings wife* is more honourable than the *Kings daughter*. Behold therefore (O yee upright in heart) with what manner of love the Lord Jesus Christ hath loved you, that hee should *desire your beauty*; not only love you, but if uncomely, poor wretches, make you beautifull, according to that, *Ezech.* 16. 13, 14. nay, not only so, but *desire your beauty*; not onely like it, but desire it; O love! infinit love! when *David* sent his servants to let *Abigail* know that hee desired her beauty, marke how she admires at it, 1 *Sam.* 25. 41. *shee arose and bowed her selfe on the earth, and said, Behold, let thine handmaid bee a servant, to wash the feet of the servants of my Lord,* Doe you heare this newes, O yee daughters of men? doe you heare this newes? that the King of glory, the Lord Jesus Christ, that hath no need of you, that is infinitly above you, hath sent me this day to tell you, that hee *desires your beauty*. Rise up, O yee Saints, bow your selves, and say, *Let us be servants to wash his feet, &c.*

Let us bee the *doore-keepers* of his house, his meanest servants. No Christians, you shall be his *sons and daughters*: Nay, hearken O *daughters*, here's more for you, The King *desires your beauty*; Spell this love at leisure, and now *wish your soules, follow* after Jesus Christ, study it with your most serious thoughts, live to it with strictest lives. What conversation becommeth the gospell? what manner of persons should you be? *Follow* on, *make haste* and *rise*, and *follow* him, singing, crying, as you goe, *O the heighth, and depth*, the *incomprehensible heighth*! the *unfadomable* depth of love wherewith the Lord Jesus Christ hath loved sinners, before the beginning of the world, &c. And lastly,

5. Can you learn a lesse result from hence than this, that *Saints selfe-denying, despised* Saints, *are happy creatures; Terq; quaterq; beati*, blessed againe, and againe. Surely you have not heard mee all this while, but you are preventing me in the words of the Psalmist, *Happy are the people that are in such a case; yea, blessed are the people that*

have

have the Lord for their God; we may say of them, *O nimium dilectis Deo*, creatures strangely beloved of their God, strangely happy in this, that the King should desire their beauty. Let the world *scorne* one, let them *put out the finger* and *barke at the moone*, let them mock *puritanisme*, let the *way of holinesse* be *every where spoken against*, *pro hominum arbitria*, let them talke, so long as you *gaine*; you *dance before the ark*, though *Michal mock out at the window*: You shall be *more beautifull*, the more vile they think you; it is for the Kings sake, that *hath desired your beauty* and *scorned* theirs; for the Kings sake, that hath chosen you to *obtaine everlasting life through Jesus Christ*, but hath *ordained them to wrath*, and *neglected their beauty*. One would not think now, that these creatures that *ravish Christs heart*, should *offend worldlings eyes* so much: surely Christ should have no judgement, if these were the contemptible ones of the earth, the *unlovely* creatures. Well, well, Christians, let them mock on, after the way which they call *simplicity*

tity and foolery, moping, &c. worship thou the God of thy fathers, thou ſhalt have thy *pleaſures*, when they ſhall have *torments*; thou ſhalt have thy *crowne* and *honour*, when the *pride of their glory ſhall bee ſtained*, and that ſhall lie in the duſt. Theſe *children of vanity* forget what *Abraham* (though ſomething too late to doe him good) adviſed their *brother* to remember, *Luk.* 16. 25. *That in their life time they received good things*, and thoſe precious *Lazarus'es*, *evill things*, but yet a little while and you ſhall be *comforted*, and they *tormented*; yet a little while and you ſhall be *honoured*, and they ſhall be *curſing the wombe that bare them, and the paps that gave them ſuck*, curſing the *honour that ruin'd them*, the *pleaſures* that *damned them*, the *worldly glory* which hath made them *inglorious for ever*; yet a little while and inſtead of their *ſweet ſmels* they ſhall have the *ſtinket of fire and brimſtone*, and inſtead of their *girdles rentings* of heart for ever, inſtead of their *well-ſet haire* they ſhall have *baldneſſe*; they ſhall ſpend more time

in

in *rending and tearing their haire*, than ever they did in *curling or powdring it*. Yet a little while, and instead of their *stomachers*, they shall have *girdings with sackcloth*, & *everlasting burnings* instead of their *present beauty*. But blessed shall you bee, for *you shall shine like the Sun in the firmament of the father*, for *the King hath desired your beauty*. I have at last done with my first use of Instruction: I proceed now to a second, and that shall bee of examination.

2 *Use.*

Are you willing now to know, Christians, whether Jesus Christ cares for you yea or no? whether you be desirable in his eyes yea or no? heaven and hell hang upon this thing; *Trie whether you have forgotten your owne people, and your fathers house.*

The most men and women are afraid of the *touchstone*, and are willing rather to take *heaven for granted*, though they find *hell for certaine*; but this is not safe with you. Trie your selves then (Christians) I will helpe you a little in so good a work.

1. If you have forgotten your fathers

fathers house, *you have* (first) *seene a great deale of folly and vanity in it*: Man is a reasonable creature, and will never leave any thing, but he will see *some cause to leave it*. Did the Lord ever yet *convince you* throughly, not with a *Notionall*, but an *heart conviction* of the *folly* of your *fathers house*? Did the Lord ever *throughly* convince you of your *evill wayes*, the sinnes of your natures, the *customary sinnes of your lives*, of your *education sinnes*, and your *beloved sinnes*? Had you ever a *through conviction* of the vanity of your evill company, the vanity of your *pleasures* and carnall *delights*? Did your soules ever taste a reall bitternesse in them? if not, I feare me you have not left them.

2. *Have you had another excellency discovered to your soules*? Had your souls ever yet a *reall discovery made to you* of the *excellency of the wayes of holines*, those wayes that you once hated? Doe you now see a *beauty*, a *glory* in them, so much that you can even *stand*, and *hold up your hands* and *admire*, that you should be *blind* so long? A pre-

present pleasant thing will scarce bee left, but upon a *discovery of*, and an *obtaining of* something *more excellent*. Christians, under what notion do you look upon Christ, and his wayes? Do you look upon them as *excellent*, the wayes of *strictnesse*, as *excellent*, *sanctifying a Sabboth*, *praying*, the *frequenting of the communion* of *Saints*? Doe you look upon them as excellent? If you doe not, I feare mee, you but cheat your selves with a conceit, that you have forgot *your fathers house*.

3. *If you have parted with them I am afraid it cost you some teares*, you did not part with so many *friends* with *drie eyes*; friends cannot ordinarily *part* without *teares*, but your weeping hath not beene such a weeping if it hath been true; it hath not been, because you have parted with them, but because you abode with them so long; it hath for measure been like the *mourning of him that hath lost his onely begotten sonne*, Zach. 12. 10. but not upon the same *accounte*, not because you must now *part* with them, but because you *embraced* them so long. See the

effects

effects of godly sorrow, 2 *Cor.* 7. 11. it worketh *carefulnesse* and *indignation*, &c. Were your soules ever in such a true *bitternesse for sinne*, that it wrought in thee an *indignation* against your selves; that you could even *rue* your owne flesh, to think you should ever have been such *a vaine, wanton wretch*, such a *proud sinner* as you have been? This is a good signe you and your fathers house are parted, and that at the parting you sorrowed after a godly sort.

4. If ever you truly parted with it, *both at the parting, and since too, you have found something to doe with your owne spirit*, some *strugglings* and *combatings* with your selfe. Before you parted you were at a *dispute* with your *soules*; shall I leave this or that corruption, or shall I not? and since you have been at some debates with your spirit, shall I goe home againe? shall I returne to such a vomit? to such a wallowing in the mire? even *Paul* himselfe found *the law in his members warring against the law of his mind, and bringing him into captivity to the law*

of

of sinne, Rom. 7. 23. *the flesh lusting against the spirit, and the spirit against the flesh, and these contrary one to another*; Gal. 5. 17. I dare almost say, that that soule never *conquered sinne*, that is not yet *in combate with it*; never truly overcame it, that is not still in *combate*; never yet *forgot its fathers house*, that hath not some strong *inclinations*, sometimes to be *going to its old home againe*, and sometimes finds not that it hath something to doe to keep his *heart* from (a second time) *embracing* what it hath beene once ashamed of.

5. *Doe you make Christ all your delight, and your sole delight?* is hee to you *solus desideria, & totus desiderium*? Are your hearts taken more with *Christ* than with all the world besides, and so taken with *your husband*, that nothing of him, nor from him, displeaseth you? can you bee content with *Christ alone*, and say with *David* to the Lord, *Thou art my portion*? could you quest all things else for him? and is there nothing of him but seemes lovely to you? doe his strictest lawes seem

excellent

excellent to you? Is hee *excellent* to you in the *intent of his Kingly office*, as well as in the *comfort of his Priestly office*? doth his very *yoke seem easie*, and his *burthen* seem light to you?

6. *Do you abide with Christ*, as the *wife abides* with the husband, and *the branch abides in the vine*? every true branch abides in him, *Joh.* 15. 4. is your dwelling with him? or are you onely religious by fits? the hypocrite may bee *so religious*, but the Saint makes the Lord *his dwelling place*. Which is that which you count your home? the best of Gods Saints may have some *inclinations to vanity*, and be sometimes *trading with the world*; Ah! but Christ is his home, Christ is his dwelling place; hee thinkes himselfe in a *strange place*, when he is not with Christ *in duties of holy communion*. Christian, which is thy element? Is your soule in its element, when it is conversing with things below Christ? that's an ill signe, by these things you may take a scantling of your owne hearts. The Lord help you in applying these things to your soules. I proceed to a 3d use.

3. Here's

Here's comfort to the Saints, joy to the upright in heart, especially Psal 32.

1. *Against all the uncomelinesse and indefireableneſſe the Saint apprehends in himselfe.* There's none so comely as the Saint in Christs eyes, nor any so uncomely and ugly in their owne eyes; *Paul* cries out, *O wretched man that I am*, Rom. 7. 24. and againe, I am *as one borne out of due time, the least of the Apostles, not worthy to be call'd an Apostle*, 1 Cor. 15. 8, 9. It is an usuall account the Saints give of themselves, ah wretched creatures, poore indefireable wretches, hard-hearted sinners, vile persons, &c. Bee of good cheare Christian, *The King hath desired thy beauty*; thou art black in thine owne eyes, but comely in Christs eyes: *Black* in respect of thy merit, but *comely* in respect of imputation; *comely* through *the comlineſſe* that hee hath put upon you. Secondly,

2. Here's comfort *against all the dirt the world casts upon you, all the uncomelinesse they conceit in you*; who so despicable creatures in the eyes of the

world, as those men and women whom the Lord *delights to honour*? these are the despised ones; upon the backs of these it is that *the Plowers plow*, and make *long furrowes*; they are the *upright in heart*, that *they privily bend their bow to shoot at*, *against* these are *the puttings out of the fingers*, and the *liftings up of the hands*; upon these are laid *all the scoffes of the ungodly*, and through their weakneſſe the barkings of these dogges sometimes trouble them. But Christians, hath not *the King desired your beauty*? the beauty that these wretches are *so blind* they cannot see. Hath not the *King desired it*? Is it desireable in Christs eyes, and despised in their eyes? which is the best judge, think you? is it not enough for you, that you please your husband?

3. Here's comfort for you, not only against all their scoffes, but *against all their low esteeme of you*. David saith, *I am small, and of no reputation*. Christ was accounted *the least in the kingdome of Heaven*; hee was *the stone which the builders refused*. A

man

man of no fashion in the world, who cared for him? did any of the *Pharisees believe* on him? The *wife*, you know, takes her *honour* from her *husband*, and usually, if hee be accounted *one of no fashion*, shee is not valued at a very *high rate*; Saints, though they be indeed the *worlds pillars*, yet in the vulgar *estimate* they are the *worlds burthens*; and where ever they live, they usually live at a *low rate* in *worldlings desires*, if any (of *note* before) turne puritane, hee loseth his *rate* in the *worlds thoughts presently*, the Gentleman loseth his *honour*, the *Lady* her *repute*; but it is because their *prizers* have *lost their wit*, and their *eyes*, and it need not much trouble a Saint, for Christ *desires* their *beauty* still: They have put themselves out of the worlds *reckoning*, and heightend themselves in *Christs esteem*. Despise on (fooles) the King hath desired these soules beauty.

Ah! but will a poore misdoubting Christian say, *I am afraid they have a true object of laughter in me. I am afraid I have not that desireable beauty, but*

am a painted ſepulchre; were I but convinced, that I had indeed truly forgot my fathers houſe, and that the Lord Chriſt had indeed deſired my beauty, I could naile their ſcoffes to my heeles, and mourne over their gallant follies: But *I feare.*

1 *Obj.* Alas! *I am going home to my fathers houſe ever and anon, I am ready to yield to temptations, ready to fall into ſinne; yea, and the Lord pardon mee, I fall ſeven times a day. If I had forgot my fathers houſe, ſhould I have ſuch inclinations to goe home? would my heart draw ſo hard for vanity, as it doth ſometimes? ſhould I ſinne ſo often, &c.*

I anſw. 1. *Which way ſtands your affection?* your heart you ſay bends that way, but which way ſtands your *affection?* doe you take pleaſure in ſuch *inclinations?* have you a *good mind to ſinne*, if you durſt? to returne to your *old vanities*, if you durſt? only you durſt not, that's an ill ſigne. But upon ſuch *inclinations*, doth there preſently ariſe a *loathing in your ſoules?* doe you ſay, *Get thee behind mee*

Sathan

Sathan, that's a good signe, that though you be invited by a *temptation* of *vaine company*, or the *Devill*, &c. yet you have truly *forgotten your fathers house*.

2. *You goe home sometimes you say*, it may be you fall into some of your former vaine courses, and are with some of your vaine companions. But I pray, *What doe you when you are in your fathers house? are you pleased with your vanities*, or *with the vanities of your friends?* or doe you spend your time *in chiding?* It may be your heart sometimes *declines to some vanity*, or you are sometimes in *converse* with *vain persons*. Are you one with vanity, one with sinners? or doe your spirits *rise against your selves*, and against the *vanities of those with whom you are?* What *indignation* is wrought? if any, you may have *forgot your fathers house*, for all this *going home*.

3. You goe home sometimes you say. But I pray, *How long doe you stay there?* Is sinne your trade? Doe you *live* in knowne sinnes? this indeed will argue your *profession* but *hypocrisie*. But (on the contrary) though

you fall *through weakneſſe*, yet doe you *riſe* through *grace*; though you *ſinne* ſometimes, yet is ſinne as *Davids concupiſcence*, call'd a *ſtranger in the Parable*. Thus the beſt Saints have *ſinn'd*, yea, and *may ſinne*; not of *wilfulneſſe*, but of *weakneſſe*; not *trading in ſinne*, nor *lying* in it, but *falling into it*, and *riſing by repentance*.

2. *Obj.* Ah! but will another Chriſtian ſay, *I cannot deny my ſelfe in the company of my fathers houſe, wretch that I am. I got acquaintance when I was young with vaine perſons, or I am related to ſuch, and I dare not ſay, but I love their company, and oft times leave better for them; neither can I deny my ſelfe in my relations. My heart is exceſſively let out after them.*

1. Thou ſaieſt thou art oft times yet a companion of vaine perſons, but conſider (Chriſtian) are they *thy invited gheſts*, or accidentall meerly? are they *intruders*, or are they the *welcome companions* of thy life? are they thy *picke company* or no, thy *intimates*, or meerly *companions* in reſpect of thy *trade*, and *converſe with the world*? If thou

thou delightest not in them, they indeed are sometimes thy companions, but thou art not theirs.

2. *Art thou a companion with them in sinne, or onely in civill actions, or for discourse, &c. sometimes?* if the first indeed it is a signe thou hast not left thy fathers house; but if the latter onely, it is no such signe, thou keepest thy course, they come to thee, and it may be *disturbe* thee, but thou doest not goe to them.

3. Thou sayest thou lovest them. But it would be considered, *Whether thy love be meerly naturall or more?* It may be thou lovest them because they are *witty people*, or of *ingenuous dispositions*. Thus Christ loved the *young man*, *Matth.* 19. and thus thou mayest love them. It is an ill signe, if thou lovest them, because they will *drinke*, or *sweare*, or bee *vain and wanton* in their *discourse* or *carriages*.

4. Thou sayest thou lovest thy relations, and thou canst not deny thy selfe in them, thy heart is so *glued* to them, &c. and God forbid but thou shouldst *love* them, 1. *with a naturall*

affection, its a ſigne of a wretch; *Rom.* 1. 31. to be *without naturall affection*, and 2. *with a providentiall love and care*; hee that *provides not for his family* (ſaith the Apoſtle) is *worſe than an infidell*. But 1. Suppoſe *Chriſt ſhould call thee to ſuffer for him, and* thou hadſt a good mind to it, and they ſhould plead hard for thee to *ſpare thy ſelfe*; wouldſt thou with *Hierom ſhake off thy father, and mother, and children, and runne to Chriſt?* this would bee a ſigne thou hadſt *forget them*, Though thou loveſt them. 2. Notwithſtanding that thou loveſt them, *wouldſt thou favour them in any ſinne againſt God, and onely lukewarmely reprove them*, like old *Eliel? It is not well done of you, O my ſons*, becauſe thou loveſt them: wilt thou rather let them *diſhonour God, damn* their *owne ſoules*, doe any thing, rather than *reprove*, or *ſmite them?* this love indeed is a *reall hatred*, and will argue *little love to God in thy ſoule*. But on the contrary, though thou *loveſt them* with the *tendereſt love*, & wilt *provide* for them with the moſt *providential care*;

care; yet is thy love so truly *tempered*, that it shall not in the least hinder thee from *doing thy duty to Christ*; no, nor yet from *doing thy duty to them*; from *reproving sharply, admonishing severely*? is thy love such, that it shall not *blind thy eyes*, so as thou wilt *wink at the least neglect of duty* in them, not at the least sin in them? Love them then as wel as thou canst, it shall be no sad *evidence* against thy *soule*, otherwise (*Parents* look to it) your children will curse you another day for your *love to them*: you have heard of *killing with kindnesse*; let the kind of death be never so sweet, yet the death will be bitter. Take heed not of *killing the bodies* (alas, that were nothing) but of *damning* your *childrens soules*, and your owne too, with *miscalled kindnesse*.

3 *Obj.* But wil another Christian say, *I have not forgot my honour and glory, I am not low enough, I feare, to get in at heavens* gate. I answer first.

1. This is like *the melancholy conceit of her, that a Divine of our owne speaks of; of a woman that conceited, she*

she was so fat, she could not get to heaven, it is the *lowneſſe* of mind that God looks at, *Lords* and *Ladies*, if their hearts be not as *high* as their *titles*, may ſit in heaven as well as meaner perſons. I doe not ſay, they ſhall have chaires of ſtate ſet for them, but they may have a roome there; it may be one or two may ſit above them (if there bee degrees in glory) that gave them place here: but as Maſter *Rutherford* ſayes, *the leaſt place in Heaven is Heaven, though it bee behind the doore*. But ſecondly,

2. *Is not thy outward Pompe and glory that which thou affecteſt, and deligheſt in it, and hunteſt after?* Does not thy title *tickle* thy eare, nor *ſwell thy heart*, if not, it can *doe thee no hurt*? all the feare of thoſe *ſwelling things is*, leſt they ſhould breed *tympanies in the ſoule*.

3. *Doe you look upon the title of the ſervant of Jeſus Chriſt, the title of Chriſtian, as the farre more honourable title?* Are you of *Theodoſius* his temper, which would you rather chuſe, to be call'd *my Lord*, or *Madam*, or to

be

be called the *servant of Christ*; which doe you preferre? if the latter, it is a signe you have forgot the former, though you retaine it.

4. *Is your outward greatnesse and pompe no snare to your soule in the wayes of God?* Great persons are too ready to think they are above *prayers*, above *hearing*, above *meane Saints*; should such ones as they pray in their families, no, let their boy do it? should they pray in secret, and runne up and downe to *lectures*? O no (forsooth) it is a dishononour to them (Heaven was made, I confesse, for the most part, for people of lesser quality. 1 *Cor.* 1. 26, 27. *James* 2. 5.) should such as they go to private meetings? no, better go to a taverne, there they shall only *foule their soules*, but *keep their clothes cleane*. But now, hath the Lord given thee *another spirit*? it is true, thou art great, but thy greatnesse is no such *snare to thy soule*; thou canst *pray for all thy greatnesse*, and *heare sermons*, and *kneele in a duty* for all thy *silk stockings*, and entertain *communion with the meanest Saint*; yea,

and

and for a need *preferre a lether dublet in honour before thy ſelfe*. Though thou beeſt great it ſeemes thou haſt forgot it.

4 *Obj.* Ah, but will a Chriſtian ſay, *I am ſo addicted to mirth, and pleaſure; I muſt have my vagary, and tickle my ſenſe ſometimes, &c.*

1 Anſw. *Chriſtian, doſt thou love thy pleaſures more than thy God*, that indeed were ſomething? art thou more pleaſed with hearing *a ſong*, than hearing a *ſermon*? this ſounds high. But love God beſt, and for ought I know, thy eye (for thy recreation) may bee delighted in *ſeeing*, and thy *eare* with *hearing* too.

2 Anſw. *Wilt thou baulk an opportunity of communion with Chriſt, or with his Saints, for a vaine pleaſure?* Wilt thou bee a loſer in thy heart, to gaine a little pleaſure for thine *eye*, or *eare*, or any ſenſe? wilt thou miſſe a *family duty*, an *opportunity of hearing Gods word privatly or publiquely*, thy time of ſecret duty, a time of communion with the Saints to wait upon thy pleaſure? In ſuch a caſe I would have

thee

thee ſuſpect thy heart, otherwiſe thou mayeſt recreate thy ſelfe with them, and yet have forgotten them.

3 Anſw. *Suppoſe thy pleaſures have been ſuch, and are ſuch, as are in themſelves ſinfull*, as *wantonneſſe*, *drunkenneſſe*, &c. Doſt thou love them ſo, that thou wilt have them whether God will or no? thou wilt break with God to enjoy thy luſt; this is an ill, and a very ill ſigne. But poſſibly thy pleaſures are ſuch as God *allowes thee* (temperately uſed) if ſuch, thou mayeſt ſo uſe them, and yet the *King deſire thy beauty*. I have finiſhed this branch of application, I have but one word more to adde: It ſhall be of

Exhortation. Let mee now perſwade with you Chriſtians; And (oh that the Lord would help mee to perſwade) 1. with you, *who have not at all yet forgate your fathers houſe*, and ſo conſequently, *your beauty is not at all deſirable to Chriſt*. 2. *With you that have begun to doe well*; I have a word to both ſorts, *Uſe. 4.*

1 *Br.* Is there, alas, is there any poore ſoule before me this day, whoſe

heart

heart smites him, and tells him, that his soule is not at all yet *desirable in the eyes of Jesus Christ?* is there any poore creature so sadly miserable? possibly the world dotes on you for *beauty, wit, parts, behaviour, &c.* but in the meane time, doe your soules tell you in plaine English, that you are *despised in Christs eyes. As though God did beseech you by mee, I pray you in Christs stead be reconciled to God.* Ah poore soule, wouldst thou be desired of Jesus Christ? *Hearken then O daughter and consider, and incline your eare, forget thy owne people, and thy fathers house.* I know I am pleading with you for an hard thing, especially for you that have all the world at will: But I beseech you *by the love you bear to your precious soules,* which shall last for ever; doe it, ah doe it. I had need now have the Rhethorick of an *Angell,* yea, if I had; yet *God must perswade Japhet to come and dwell in the tents of Shem.* Let mee offer but a few considerations, and venture at a perswading of you, and leave the issue with God.

1. Con-

1. Consider, *How will you live when your fathers house failes you?* for the present it *is a full house*, and you live, as wee say, as well as a carnall heart would wish; you have *pleasures*, and *honours*, and *riches*, even what you would aske: the colour is in your *cheeks*, and the *marrow in your bones*. But will this last alwayes? *doth not the fashion of this world passe away?* and will not the fashion of your bodies passe away? what will you doe in that day of your visitation? These things may last a *while*, till God comes to keep a *Court in your Conscience*, or hee summons you to a *particular judgement*, or layes you upon your back *in a bed of affliction*, or comes to *his last judgement*: But in any of these dayes (poore creature) what wilt thou doe? When thy *perfumed body* shall come to *stinke in the nostrils of men*, thy soule shall be more *loathed of God*, a future livelihood would be thought of, This will perswade a virgin to marry sometimes. But besides.

2. Christian, *Dost thou know the joyes of a married life to Christ?* dost

thou

thou put no difference betwixt being a *bondslave to hell*, and one free in Jesus Christ; betwixt the enjoying the communion of the children of the Devill, and enjoying the communion of Saints? no difference betwixt enjoying the communion of devils, in everlasting torments, and the communion of God, Angells, and Saints, in the highest Heavens, *where eye hath not seen, nor hath eare heard, nor can it enter into the heart of man, to conceive what things God hath prepared for them that love him*? now (if thy conscience bee not seared) thou hast ever and anon *some flashes of hell in thy face*. The merriest sinner of you all, I believe is not alwayes free. Is there no difference betwixt that condition, think you, and a peace of conscience, and joy in the Holy Ghost? Now, you never lie downe in your beds, but (if you dare look back, and consider how you have spent the day) your soule is stricken with *terrour*, and there is a *dart almost struck through* your *liver*, and you dare not let your soules feed upon the thoughts, but are glad

to

to *shuffle it over*, for feare you *runne madde*; but if your ſoules would but forget theſe vanities, ah, how ſweetly would you ſleep; and when you had ſpent *a day in duties* of hearing or praying, how ſweetly would your ſoules look back upon it. Now if you were not rock't into a ſleep of damnation, you would ſcarce lie downe to ſleep, but you would feare leſt you ſhould wake in the morning with *hell flames about your eares*; nor walke in the day, but (like the ſelfe-accuſed murtherer) your eye would be over your ſhoulder, for feare the devill ſhould be laying hold of you: then you would *lie downe in peace*, and *riſe up in peace*, and nothing would *make you afraid*. Is this world nothing Chriſtian? ah, that the Lord would perſwade you of this. Beſides,

3. Conſider (Chriſtian) *there is nothing in your fathers houſe but you ſhall find in Chriſt, by a way of eminency*. Muſt you forſake your ſinnes, you ſhall be *filled with the graces of the ſpirit of God*? Muſt you forſake a lit-

the idle *vaine company*, you shall have the *communion of Saints*, yea, a *fellowship with the father, and the Sonne the Lord Jesus Christ*? 1 Joh. 1. 3. Must you forget your pompe and glory, &c. you shall bee called *the sonnes and daughters of God, heires, coheires* with *Christ*? Rom. 8. Must you forget worldly riches, you shall have the *riches of grace*? Must you forget a few vaine pleasures, you shall have a *fulnesse of pleasures*, at Christs right *hand, and that for evermore*? Psal. 16. 11. Must you forget your owne righteousnesse, you shall bee clothed with the *righteousnesse of Jesus Christ*? what's lost by the exchange Christian?

4. Consider againe, *Christ forgot his fathers house for you*, and yet it was worth many of yours; hee forgot the *glory*, the *company*, the *pleasures* of his *fathers house* for you; he was content, for you, to be a *companion* of *fishermen*, yea, of *sinners*, yea, of *theeves*, when he *died upon the crosse* for you: this he did freely, *he made himselfe of no reputation*, hee *nothinged* himselfe for

for you: Hark what the Apostle saies, 2 Cor. 8. 9. *you know the grace of our Lord Jesus Christ, who though he was rich, yet for your sake hee became poore; that you through his poverty might be made rich.* Let that melting love winne you. Besides,

5. *It is the way to be beautifull:* what abundance of paines poor vaine wretches take to be beautifull? surely this must move. *Beauty* is a *desirable thing*, the vaine creatures of the earth would never else set nature with the heeles upward, doe any thing to obtaine it; wee should never else have so much *precious time lost*, and so many *precious soules undone* with paintings, and trimmings, patchings, and perfumings, and a thousand such apish tricks: but beauty is the *idoll of the world*, to which the very soule shall be *offered up in sacrifice*, and when all this is done the soule is *amisse*, and the way to adorne that, is to *undresse all* againe. Hark, you that desire beauty, here's the way of beauty which *you have not known*; it is to deny your selves in all

these things, and whatsoever else is contrary to the *law of Christ*, or short of him; yea, and this,

6. Shall make you *desirably beauteous*, that Christ shall desire you, and the Saints shall desire you; this is the way to ravish his heart. But no more by way of motive, God must doe all I know when I have spake my utmost.

I might tell you who it is will desire your beauty; *It is the King of heaven*, of *glory*, and *peace*; the *King shall desire your beauty*. If this, all this will not doe, the Lord open your eyes, and then I am sure it will.

But this is an hard work, and young ones especially had need of a great deale of helpe to it, and truly nature affords none, all is laid up in Christ onely; In order to the getting of it from Christ, let me advise you;

1 *Dir.* First, *With a serious eye to look upon your fathers house*, and see what there is in it *desirable*, that should so bewitch one that hath not *outlawed* his or her *reason to it*. Look seriously upon

upon your *sinnes*, will you not see a filthinesse in them? Look upon your *vaine company*, bee they what they will, will you not discerne some *sordidnesse* or *basenesse* in their actions? upon your *honours* and *greatnesse*, will they not appeare *bubbles*? upon your *pleasures*, will they not appeare *shaddowes*? You look upon these things as *pictures*, side-wayes, or at a *distance*; that makes you admire them, and runne after them: come neerer to them, will they not look *dawbed with some uncomelinesse or other*? Will not the *colours* that look'd so *sweetly afarre off*, *stink* if you bring them *neere* your *nose*? Let that bee the first piece of advice.

2 Dir. *While you enjoy these things, take heed of letting out your heart to them*; rejoyce *as if you rejoyced not*, and *use the world as if you used it not*; be not too much intent upon *your fathers house*, converse not too much with any thing there; things of the world have a *glutinous quality*, the heart *will cleave to them*, if you let it lie very

long amongst them; and if it once cleaves, there will bee no wayes, but either your heart must be soundly rent upon the severing, or hell-fire must part them.

3 Dir. Thirdly, Ah, *Learne to live from your fathers house betimes*, take the wise mans counsell, it was after a large *survey* and *discourse of every roome*, and the *vanity of every roome in our fathers house*, Eccl. 12. 1. *Remember thy Creator in the dayes of thy youth*; if *rottennesse* enter into the *bones*, it will hardly *ever out*. You that are young, for the Lords sake think of this: Ah, come off your youthfull vanities before they can plead *custome* with your soules, live *from home* betimes, believe it, there will bee more weeping else when you come to part.

4 Dir. Lastly, *Crie, crie mightily unto God, that he would take off your hearts*: Believe it, it must be his work, you will be wearied else *in the multitude of your owne indeavours*; if the Lord draw off the heart, it will be drawne indeed.

indeed. Be much in *publique prayer*, but especially be much in *secret prayer*. I must conclude.

2. *Br.* Lastly, you that have been taught of the Lord to forget your fathers house, that so the King might desire your beauty, Let mee plead with you *still to forget it more*. Selfe-deniall is a *long* and *hard lesson*, a Christian must be learning it from his *cradle* to his *grave*, and every time hee studies it hee shall find something to be done that is yet behind, and all that he hath done to bee done better: you have learned in part how to doe it, I need not direct you, you need no other directions then

1. *To study every day more and more the vanitie of the creature.* Read over the book of *Ecclesiastes* well, it is enough to teach you that lesson.

2. *Converse little with your fathers house*, have as little to doe with the world, the *pleasures*, or *profits*, or *riches*, or *company*, or *manners* of it as you can, the lesser the better.

3. *Be more acquainted with Jesus*

Christ, get neerer to him, bee more in *communion* with him, get more *tasts of Heaven*, Earth will *relish* the worse for it. I might presse upon you the same motives I urged before, and I should doe it with advantages; you know what *this King is*, how much to bee *desired*, how much to bee *adored*; you know what a difference there is betwixt the worlds *comelinesse*, and the *comelinesse which hee putteth upon his Saints*. Let mee onely urge one word, or rather name it:

Some read the words, *quia concupivit*, Because the King hath desired thy beauty, here's an argument, an engaging argument to a Saint. The Lord hath effectually made it knowne in your soules, that hee desires your beauty more than tenne thousands of others. Hee hath whispered, not onely in your eares, but in your heart, his desire to you. Ah, now Christians be you humble, self-denying ones, *because the King hath desired your beauty*. Let the love of Christ constraine you, to order your *hearts* and

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conversations as *becommeth the Gospell of the Lord Jesus Christ*: According to the lawes of this King that hath so *passionately desired*, and so *effecaciously declared his desire* to your *beauty*. I must have done: The Lord adde his blessing.

FINIS.